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S O M E
R E M A R K S
On a Scandalous
P A P E R,

E N T I T L E D,

The Humble Representation of the Presbyterians,
to his Grace his Majesties High Commissioner,
and the Estates of Parliament. *May 30. 1695.*

W H E R E I N

The Disingenuity of the present
Faction, that oppose Episcopacy
in *Scotland*, their Inconsistency
with their own Principles, and
Cruelty towards all of a diffe-
rent Perswasion, are clearly Ma-
nifested.

Printed for the Author.

SOME

REMARKS

On a Scandalous

PAPER

ENTITLED

The History of the Scandalous
to be the first of the kind
and the first of the kind

The History of the Scandalous
to be the first of the kind
and the first of the kind
with a new and improved
copy of the same
and the first of the kind
published.

U N T O

His GRACE

His MAJESTIES

H I G H

Commissioner,

And the Right Honourable the Estates of
Parliament.

*The Humble Representation of the Ministers from the
Synods and Presbyteries of this Church, met at Edin-
burgh, May 30. 1695 years.*

WE do with all thankfulness acknowledge, that
His Majesty, and the Honourable Estates of
this present Parliament, have under God
been the happy Instruments of reviving the Reformation,
and restoring the Government of this Church. And do
humbly and earnestly beg of His Grace the Lord Com-
missioner, and the Honourable Estates of Parliament, the
continuance of their Favour, in promoting and carrying on
the Reformation begun, and countenancing the Judicato-
ries of this Church in the Exercise of Discipline and Go-

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vernment for that effect. And We humbly crave leave to lay before You the following particulars.

1. That notwithstanding of many good and excellent Laws made against Prophanity of all sorts, yet all kind of Wickedness doth exceedingly abound, especially Cursing, and Swearing, Sabbath-breaking, Drunkenness, Uncleaness, &c. and in all appearance will more and more encrease, unless some method be fallen on for a vigorous Execution of these Laws.

2. That several of the Episcopal Clergy, who are yet in possession of their Charges and Benefices, do in several places meet together in their pretended Presbyteries and Synods, and Act as if they were Legal Judicatories.

3. That divers of the late Episcopal Clergy, and others whom they have associated unto them, have intruded themselves into Vacant Churches, possess themselves of Pulpits, Manes and Benefices, exercising all the parts of the Ministry, as if they were the lawful Ministers of these Parishes, and that without any legal call, allowance or admission of any Church Judicatory or Application thereunto for that effect.

4. That when the Committee of the late Assembly was in the North, they met with several protestations at Aberdeen, and Inverness, from several of the Episcopal Ministers, not only in their own Name, but pretending to represent others of their persuasion, and this they did though neither cited nor call'd, which Protestations were Dechnatures of the Authority of the Judicatories of this Church, and tend to perpetuate Schisme therein, and are a manifest contempt of the Law.

5. That divers of the late Episcopal Clergy, after due trial, being found guilty of gross Scandals, Immoralities,

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Contumacies, and supine Negligence, and for those causes censured with deposition, do notwithstanding in high contempt of all Order and Jurisdiction of the Church take on them to exercise all the parts of the Ministerial Function.

6. That several of the late Incumbents outed of their Charges for their disaffection to the Government, do create disturbance against the same in several parts of the Kingdom by Irregular Preaching; Baptizing of Children begotten in Adultery and Fornication, without regard to the removing of the Scandal, and Solemnizing of Marriage without proclamation of Banes, and without the knowledge and consent of Parents; yea, sometimes within the forbidden Degrees and where former Marriages are not dissolved, and they do absolve Scandalous Persons unto whom they had never any Ministerial Relation.

7. It is humbly begged that vacant Stipends may be effectually applied for pious uses, and that these Vacancies that are on the North side of ~~Tay~~ may be applied for the defraying of their Charges, who are from time to time sent to the North for supplying of the same, and that part of these vacant Stipends may be employed to bear the expense of calling Ministers from the South to the North to plant vacancies there, and for maintaining of Indigent Students of Theology recommended by the Presbyteries of the bounds.

All these above complained of being certain, and which we are sufficiently able to instruct if need be, are in themselves grievous and offensive to good Persons, and hardning to a wicked generation, who love licentiousness and a lawless liberty. Therefore it is humbly begged that his Grace his Majesties high Commissioner, and the Honourable Estates of Parliament may think of making Laws

for remedying such of these evils as have not yet Laws
 against them, and revive such old Acts as are made, and
 appoint the Execution of them, that knowledge and pie-
 ty may flourish, sin and vice may be curb'd and stopr,
 and flagitious and disorderly Persons may be punished,
 truth and peace may continue, the Kingdom of Christ
 encrease, and the word of the Lord have free course and
 be glorified, which will always be found to be the sta-
 bility of the Throne, and the true interest and security of
 the Nation.

the Kingdom of Christ encrease, and the word of the Lord have free course and be glorified, which will always be found to be the stability of the Throne, and the true interest and security of the Nation.

SOME of the most flagitious and disorderly Persons may be punished, truth and peace may continue, the Kingdom of Christ encrease, and the word of the Lord have free course and be glorified, which will always be found to be the stability of the Throne, and the true interest and security of the Nation.

All these evils complained of being certain, and which we are constantly able to instruct it need not be in themselves grievous and offensive to good persons, and pertaining to a wicked government, who have been justly and severely punished, and the Kingdom of Christ encrease, and the word of the Lord have free course and be glorified, which will always be found to be the stability of the Throne, and the true interest and security of the Nation.

SOME

REMARKS

On a Scandalous

PAPER,

ENTITLED,

*The humble Representation of the Ministers from the
Synods and Presbyteries of this Kirk met at Edin-
burgh, May 30. 1695.*

Unto his GRACE his Majesty's
High Commissioner, and the
Right Honourable the Estates of
Parliament.

I. **I**N the Prologue to this address, they humbly ac-
knowledge several good and excellent Offices
done to their Party by the Parliament, and a-
mongst others, the reviving the reformation (for-
merly it seems dead.)

Now.

Now what this *Reformation* is, which they say is rais'd from the dead, is somewhat hard to be understood. For 1. They do not pretend to any *Reformation* in respect of *Doctrine*, for the present *Presbyterian* Preachers say, that all of their way are *Protestants*, and that they own no other *Doctrine* than what is generally taught in Protestant Churches; which always was Preached, and owned, by the *Episcopal Clergy* in all periods since the *Reformation*, and particularly before the late Revolution; and I hope they do still say, that they adhere to the *Doctrine* generally received amongst the *Protestant* Churches.

2. There can be no *Reformation* in respect of Worship, unless the discontinuing the use of the *Lord's Prayer*, *Doxology*, *Creed* in the Administration of *Baptism*, and reading of the *holy Scriptures* in the Church, be accounted such, indeed in laying aside all these, they recede not only from the *Reformation* of this Church, but also from all other reformed Churches in the World, and have involved themselves (if they are consequential to their Principles) in the open guilt of Perjury, because the whole Church and Nation (as they say) are under the everlasting obligations of *solemn Oaths* to preserve and maintain the publick Worship of this Church, as it stood then, when they took those Oaths, and the things just now named were then parts of that publick Worship. So that the throwing out these is a plain violation of their Oaths, as they are interpreted by themselves, unless they renounce the original Charter of *Presbytery*.

3. By the *Reformation* (said to be revived) cannot be meant the re-establishing *Presbytery*; for that, in the Address, is particularly distinguish'd from this *Reformation* which is said to be revived. But if this be the thing that is truly intended, it is an odd kind of *Reformation* to re-

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cede from the practice of the *Universal Church* in all Ages, that we might conform to some *Commonwealths* and *free Cities*, who, in the last Century, introduced the *new Scheme* of parity, that they might accommodate the Ecclesiastick Government, to their own *Secular* and *Democratisk* Model. Yet these very States, though they ingrossed unto themselves the Power and Privileges where-with Bishops were formerly invested, (that the Clergy might altogether depend upon the secular Supremacy) so they never presumed to adorn *that* (which was nothing in it self, but a humane fancy and carnal *politick*) with the specious and glorious title of a *divine right*. Indeed this late Engine and popular *Scheme* of discipline was never heard off in the Christian Church, and deserves rather to be called a many-headed *Papacy* than a *Presbytery*, which, in the Apostolick times, never wanted their constant *Præses* and Governour; but for some few Men, under the pretence of a Civil Law, to assume unto themselves *absolute* and *unlimited* Jurisdiction (by vertue of an intrinsical Church power residing in *their Persons*) over the Ministers of a National Church, legally establish'd, and to exerce the same according to their arbitrary pleasure, is a piece of extravagant *Usurpation* and *Tyranny* peculiar to this last Age, and for which there was never any *Precedent*; and we hope After-ages will not believe that the *present* was so irreligious as to have attempted it. I truly think the Venerable and Learned *Melancton* foresaw the many and dangerous inconveniences of an *Ecclesiastical Parity*, when he wish'd so earnestly it were in his power to restore the ancient and Apostolical *Polisy* of the Church: His words are *Utinam possem administrationem Episcoporum restituere, video qualem sumus habituri Ecclesiam, (pollitiâ Ecclesiasticâ dissolutâ) video futuram tyrannidem, multo intolerabiliorem quam unquam fuit.*

Hist. Confess. August. p. 365.

4. It cannot be said that the *Reformation* is *revived* in respect of the Administration of Discipline. We have felt by experience with what Partiality, Injustice, and Faction, their Consistories have proceeded against all who were not of their own gang, especially the Episcopal Clergy; and when the Bishops had the countenance of Authority, they were always careful to manage the Discipline of the Church to the edification of the People in all their *Provincial Synods*, and other Meetings of the Clergy.

5. It seems therefore, that by this *Reformation*, we must needs understand a *moral Reformation* of the lives and manners of Men; and to what an extraordinary degree this *Reformation* of Mens Lives is advanced to, will easily appear by the very first thing offered by themselves to the Parliaments consideration.

Which is no other than a complaint of the *abounding of all manner of Wickedness*, and I must confess that there is too much ground for it; and many other instances of gross impieties as *prevailing* and *pernicious*, as those that are mentioned in the *Address*, might have been named: And I know no reason why they are silently huddled up in a *dumb, &c.* save only that the *Addressers* are justly apprehensive, that they themselves are most eminently chargeable with them.

However, I may be allowed to observe, that of late, we were wont to hear the *abounding of Sin* attributed to the *dull, dry, insipid, and moral Lectures* of the Episcopal Curates, as if their *dead Sermons* had been the only cause of the prevailing *power of wickedness*.

And in consequence of this we were often told that a *wonderful Reformation* would instantly ensue, if the *Presbyterians* were invested with *Ecclesiastical Power*. If such

zealous

Zealous and skilful Preachers were once allowed the Chair, we could not but see *new Heavens* and a *new Earth*.

But how much we have been imposed upon, does now evidently appear by their own concession, that notwithstanding *Presbytery* is erected upon their *latest*, and most *refined* Model, yet *all kind of wickedness exceedingly abounds*; and that it is impossible that *things* should be otherwise, unless the *Secular Arm* *second the Presbyterian Doctrine*. So here we have the *native* weakness of *Presbytery* fairly and ingenuously acknowledged, that the Devil must rage and prevail amongst us, unless the *Magistrate* takes more effectual Methods, than the most *powerful* Sermons of the *Presbyterians* are. We were made believe a while ago, that *they* only were the *Spiritual* and *Powerful* Men, who would have quickly conjur'd him, and that *their* Sermons would have converted as many thousands as *St. Peter's* Net catch'd Fishes, when once he let it down at his Masters command. But this evident Mistake, as it plainly shews, that the *Presbyterian* hath no advantage of the *Episcopal* Clergy (for Men's *Morals* could not be worse *then*, than they are now acknowledged to be) so it ought to teach the People, who love to have the Persons of some Men in admiration, that *their* former *boastings* were but *swelling words of vanity*. And withal it ought to teach all amongst them, especially their leaders, not to *think more highly of themselves than they ought*, but to *think very soberly*, as indeed they are obliged to do upon many considerations.

And this complaint is so much the more surprizing, that before the *Revolution*, the *Seditious* Pamphlets, that were so carefully spread in all corners of the Nation, never fail'd to put us in mind of the many (and almost miraculous conversions) wrought on the most scandalous Persons, by the bear Preaching of the *Nonconforming Presbyterians*.

V. hind let
loose. Jus
pop. vin-
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Naphral.
Cup of cold
water and
several o-
ther Libels.

Now, it seems, the spirit hath left them as if their Gods were only the Gods of the Hills and not of the Valley's also.

The Second particular, (being a complaint against those of the Episcopal Clergy, who are yet in possession, because of their meeting in Presbyteries and Synods, for the exercise of Disci-*pline*) seems very surprizing, especially being immediately subjoyn'd to the former, wherein they so justly complain of the *abounding of all manner of wickedness*. It seems then a new way of curbing wickedness to give it loose Reins, and to suffer it to go unpunish'd. I will not be uncharitable to the Authors of the *Address*, tho' I beg leave to say, that, in the true nature and consequence of *things*, the Second complaint does directly defeat the design of the former. Are they of the Episcopal Clergy allow'd to preach the Gospel, and Administer the Sacraments, and yet denied the exercise of Disci-*pline*? All good and wise Men would reason otherwise. The Ecclesiastical Disci-*pline*, in its nature, being but a necessary engine of *Divine* institution, to make the Word and Sacraments more successful. It is very odd that *they*, who complain of the growth and increase of wickedness, should, in the next breath, wish and desire that there may be no means left to restrain it. How the meeting of the Episcopal Clergy should be in it self *grievous* and *offensive* to Good Men, especially when they meet to serve so good a design, is to me very unaccountable, and will still be so to all others, who weigh *things* calmly without partiality and envy: How this exercise of Disci-*pline* can be one of these *things* that serve to *harden a wicked generation, who love licentiousness and a lawless Liberty*, is still as dark and incomprehensible as the former, and therefore I must leave it to themselves to resolve.

There

There is a considerable part of the Kingdom, who, (if the Episcopal Clergy are restrain'd from Preaching, and Exercising Disciplin) would have no regard to the *Presbyterian* Censures, since they do not look on them as Ministers of the Gospel, *duely ordain'd*, neither according to the *Canons* of the *Universal Church*, nay, nor any fixed *Ritual* of any particular Church upon Earth; so that if they are deprived of their Episcopal Clergy, they must needs be reduced to the most destitute and helpless condition as to all spiritual Communion and publick Worship.

In this Paragraph, under consideration, the *Presbyterians* seem to disown the Ecclesiastical meetings that are not authorized by the present Powers. I would gladly know how long it is since this was thought a solid way of reasoning amongst them, *that* because the Meetings of the Clergy are not *Legal*, therefore they ought to be extirpated. I am very confident some years ago they themselves thought this a very silly Argument: And it is an undeniable evidence that they have no *Principles*, that the Arguments, they now make use off, may all of them be retorted to destroy their former practices; they are now established upon an *Erastian bottom*, and therefore all their Arguments must be borrowed from the present *Laws*, and the latest *Acts* of Parliament, notwithstanding that they justify all their former struglings and opposition against the *Law* by their *intrinsic Power* and *Independent Jurisdiction*.

As to the Third Paragraph, that *diverse of the Episcopal Clergy* have intruded themselves into Vacant Churches without any *Legal Call*, or the allowance of any Church Judicatory.

The matter of Fact, that this grievous complaint relates to is, as follows. There are some Parishes in, and towards the Northern Shires, whose Ministers have been deprived

by the Government, and others of them are void by the death of the *Incumbents*. The Heritors and the whole body of the People, are in those parts generally averse to Presbytery, and there are many more Churches vacant than they can supply; and it is not possible to get any (tho' never so unexceptionable) legally admitted, unless he is chosen by the *Presbyterians* themselves: And those, whom they have thrust into Churches, contrary to the inclinations of the People, are generally heady, unsufficient and illiterate *Novices*: Upon these considerations, the Gentry and People unanimously have called some of the Episcopal Ministers to serve amongst them in the Offices of Religion: And tho' they have, (upon the loud call, and more crying necessities of the People) entred to those Churches, without the *Punctilio's* of the present Law (a thing in *their* case plainly impracticable (yet how such a great noise should be rais'd upon this, and why it can be complain'd off, as *offensive to Good Men*, cannot easily be understood, if we consider *things* deliberately in their own nature, without the passion and revenge of our accusers.

I cannot but take notice of the gross disingenuity, which is plainly visible in this complaint. Here it is supposed that the *call and consent* of the People is not enough to give a Ministerial Relation, unless that the *Intrant* likewise come in upon the *qualifications* of Law, and the authority of the late Kirk established by Law; whereas the *Presbyterians*, in the late times, pleaded a Ministerial Relation to the People from *their call and consent*, without any countenance from the authority, *Civil*, or Ecclesiastick then established by Law.

From the beginning of the late Revolution, several *Presbyterian* Ministers had no other *call nor admission* to their Parishes than what was purely *Illegal and Tumultuous*, tho' Patronages

ironages and Episcopacy were establish'd by the standing Laws: And thus they did enter, not only into places truly vacant, but where they themselves, by their Savage Emissaries, could violently disposess the legal Ministers. This is much more censurable than what is now complain'd off by our *Reformers*, and deserves much more properly to be called *Intrusion*.

And is not this the most unequal, disingenuous, and unjust dealing, that the same *Principle* that serves the *Presbyterians* shall not, (in the same, and more favourable Circumstances) serve the *Episcopal* Clergy. If the *Presbyterians* have the consent of the People, without the countenance of *Law*, or the establish'd Church, all is well: But, all is wrong, if the *Episcopal* have not both: And what is this truly, but the *bag of Deceit*, a *false Balance*, *diverse weights*, and *diverse Measures*.

Indeed the *Presbyterians* are of all Men, least *in bona fide*, to manage this objection against the *Episcopal* Clergy: For they, before the Revolution, thrust themselves into Parishes, without any *call* from the People, and against all the Methods of the *Law*, and travelled through whole Countries, to withdraw the *Populace* from the obedience of their *lawful* Pastors: And they chus'd rather to Preach in those places where the Church was supplied, by an *orderly* Presbyter, than elsewhere. Now, they complain, that the *Episcopal* Clergy Preach in those Churches that are vacant, even when the whole body of the People earnestly invite them.

And that in this Paragraph, I meet with the *legal Call*, I may be allow'd to smile finding the word *Popular* (not without good reason, changed unto that of *Legal*) and considering what, in the current practice of the *Presbyterians*, is sufficient to make up this *Call*; If it be the concern

of one of their own Party, for if any such (it is not a pin matter how) can get into a Pulpit, any manner of way, it is a sufficient *Call*: If he step up to it of his own accord, without any invitation: If he climb up at the Window, or break open the Door, this is a *Call*: If he can be helped to a Church, by the Rabble of another Parish, or solemnly usher'd in, by the more terrible attendance of *Musqueteers* and *Dragoons*, this is a *Call*: Or if he is invited by a few of the poorest of the People, who ordinarily are put upon such little Artifices, this makes a most *Evangelical* and *Unanimous Call*, tho' forty to one be entirely against him. Now since this is the present practice of the *Presbyterians*, and, in its own nature, a most shameful *Legerdemain*, and contrary to all the Laws of the Nation, we may be allowed to use the words of the *Addressees*, that it is *grievous and offensive to all Good Men*; therefore it is *humbly craved*, that the Estates of Parliament, may think of *proper Laws for remedying such Evils*.

As to the Fourth Paragraph, wherein they complain of the *Protestations*, given in at *Aberdeen*, declining the Authority of the Committee of the Assembly. I humbly think that the practice of those Ministers cannot be blamed much by any reasonable Man, since they offered to submit to the *Presbyterians*, as *Delegates* from the Civil Power, but not as to any Ecclesiastical Judicatory, as having no Power, or spiritual Jurisdiction over them, which Power cannot be pleaded by the *Presbyterians*, in our present Circumstances, without a wilful and unexcusable absurdity. What if the *Cameronians* had, by Act of Parliament, got the same advantage over the Complainers, that now they have got over the Episcopal Clergy; would our *Presbyterians*, in that case, own the *Cameronians*, to be a *general Assembly*, in a strict and proper sense? Or if in the late

Usurpa-

Usurpation, under *Oliver Cromwel*, the *Protesters* had been more favoured than the *Publick Resolutioners*; would the *Resolutioners*, in that case, submit to the spiritual censures of the *Protesters*? And since it is evident they would not, why should the complainers pretend to higher Priviledges than are really due? And such as they would not grant to others, in the self-same Circumstances they are now stated in?

And as by this *Protestation* and *Declinator*, there is no injury done to the *Presbyterians*, so I cannot see that any just offence is given to the *present* Government, for tho' the Parliament invested the *Complainers*, with the *Legal* and *Extrinsick* power of a *general Assembly*, yet they did not, nay, they could not assert that meeting, to be the true and *lawful Representative* of the Church of *Scotland*: they might perhaps, *Vote* it to be such, as to its *Legal* effects and consequences, but still *that* Meeting remained what it was in its *true* and *Intrinsick* Nature antecedently to any Parliamentary Statute or Decision. Now if the *Aberdonian* Clergy submitted to *that* Meeting as *delegates* from the State, how can they be blamed if they do not own it in that other spiritual sense as representing the Church of *Scotland*: For neither the *Presbyterians* themselves, nor any of their *Patrons* in this Island can invent any plausible *Topick* to justify the Right or Prerogative of a few *Presbyters* to judge a thousand: Nor can this *Declinator* give any just offence to the Government, since by it none of their proceedings were counteracted.

As to the Fifth Paragraph, that diverse of the Episcopal Clergy, take upon them to exercise the Ministerial Function, after their being convicted (upon due Tryal) of gross Scandals, and Immoralities, and therefore censured.

This indeed, by the false colours, in which it is represented,

sented, and the invidious interpretations of our Enemies, seems *offensive* and *grievous* to *Good Men*. But one would have thought that, for their own sakes, (if for nothing else) this Paragraph might have been suppress'd, that no new occasion might be furnish'd to put the People in mind of the *Scandalous* measures of their *Disingenuous* and *Partial* Disciplin. They affirm, with the greatest confidence, that those Men, whom they were resolv'd to pronounce guilty, were censured, after *due Tryal*; yet the iniquity and illegality of their proceedings against many of them is most evident and palpable, as appears by the *Defences*, *Appeals*, and *Protestations* given in before their *Presbyteries* and *Consistories*. I will only instance for brevity's sake these few, pleaded by *Masters*, *Heriot*, *Peacock*, *Murray*, and *Forbes*.

The Sixth complaint plainly implies a twofold design against the Episcopal Clergy: The first is, to irritate the Government to further severities against them: the next is, that the Magistrates may interpolate their power, to suppress the few Meeting-Houses in which they Preach, and Administer the Sacraments to the People; And both these are press'd by a Representation of their being Disturbers of the Government, from the consideration of some Scandalous Disorders said to have been committed by several of them.

As to the First of these, let the world judge how unchristian a design it must be, that when those poor afflicted Men, and their numerous Families have patiently undergone such extreme hardships, as ought not to be named amongst Christians, and which may serve to glut the malice of their most bitter and implacable Enemies, that yet after so long and tedious a course of Disasters; and while they are still groaning under their Miseries, the *Complainers* should endeavour to make their condition more calamitous.

This can be nothing else than prodigious cruelty, most impious in its nature, and scandalous to all Christian Churches; especially since some of them pretend to have suffered great hardships under the former Reigns. Sympathy and compassion would have taught them to feel the afflictions of others, if ever they bore the cross with Christian Patience. They, who are led by the Spirit of Faction, may sometimes come to suffer things that are very uneasie to Flesh and Blood, much more to an unmortified Spirit of Pride and Vanity; and we cannot be thought, or said to be bitter against our Adversaries, when we say, that they never yet failed to make their *Opposites* feel the outmost of their power and revenge, when ever they themselves were uppermost. The History of our Nation, since the Year 1637, is sufficiently known; many thousand Families have been ruined, because of their Just and Christian Scruples against the *Covenant*, and its unhappy consequences: And we desire our accusers to name any one Man or Woman, that was treated with severity for being of a different Perswasion from the established Church. If some of the *Presbyterians* suffered hard things, who could help it: their Plots and Insurrections and pragmatrical Humour made it absolutely necessary for our Governours to look to themselves, the peace of the Nation, and the established Government.

The design of the Addressors in the former particular must needs be *offensive to all good Men*, therefore we may reasonably hope, that it shall not take with the *Government*; and the argument that our Accusers make use off to excite the *Parliament* to greater severities, is not only wicked and unchristian in its Original, but very calumnious also in its *Narrative* and *Relation*: For though many of the Episcopal Clergy cannot take such complicated

Oaths, as were originally designed to secure the Interests of *Presbytery* rather than *that* of the *present* or any other Government whatsoever; (especially the *assurance*) yet their peaceable and modest behavior for seven years, under most grievous and intolerable calamities, is a sufficient *Proof* of their Christian disposition and meekness, and how little they are inclined to disturb the peace and tranquillity of the Country; and though the *Presbyterians* have their *spies* and *Emissaries* in all the Meeting houses, yet all their diligence could not yet find any one instance to justify this calumnious accusation. If the Episcopal Ministers were found at the Head of so many Troops, openly justifying Insurrections, excommunicating Princes, and emitting Declarations, asserting the *forfeiture* and *nullity* of their Titles, forbidding the payment of Tribute and Taxes, and openly proclaiming War against them in their own Dominions, one might from thence infer that the Government had reason to be afraid of them; but since no such thing can be alledged against them, and that they have hitherto lived in all exemplary meekness, notwithstanding of all sorts of provocations from *their* hands, *their* tongues, *their* Pulpits, and *their* Libels: It's hoped the Government will think the deportment † merits some other kind of treatment, than what is suggested by furious and unreasonable Men.

To offer a Petition to the *Parliament*, to restrain the few Meeting-houses, possessed by the *Episcopal* Clergy, sounds very harsh in the mouths of *Presbyterians*, who lately filled all places and corners with tragical complainers, if they were not allowed Ministers of their own chusing: In those days it was no less than insupportable *Tyranny* to bid them go to Church, and to be restrain'd any manner of way from what they called their pure and *Gospel* worship. It is certain, that many of our People have great and incurable

ble *aversions* to the *Presbyterian* Model, and cannot without terrour and uneasiness, part with their own Ministers, who are canonically ordained, from whose hands they may, (without fear, or any uncertainty of their mission,) receive the Holy Sacraments. This liberty is represented now as dangerous to the State, though they, who do enjoy it, are of all Men most unlikely to disturb a small Village, far less Kingdoms and Nations.

In the next place, they endeavour to render the Episcopal Clergy odious, because of the faults and miscarriages of two or three, whose *pinching* miseries and *unhappy* circumstances have (it may be) hurried them unto some *scandalous* and *unjustifiable* steps.

In the first place, it is disingenuously and fraudulently insinuated by the *Presbyterians*, that the Ministers who Preach in Meeting-houses are chargeable with *those* disorders; and therefore when they accused any as guilty of such enormities, they ought to be more *plain* and *particular*, especially since the Persons, who occasioned this part of their Libel, are *such* as are *disowned* by our *Spiritual* Superiors, and by all of the *Episcopal* Perswasion; and to say the truth, if *they* had been acquainted with the constitutions of the Episcopal Church, they had never been guilty of such Practices; nor can they be called *Episcopal*, who refuse to appear when ordered by their *Superiors*; such *Non-conformists*, who decline the *Episcopal* Authority, must be reckoned amongst others than those of our Church; they are Men, who had their Education among the *Presbyterians*; and if such, (tho they pretended to be of our Church) venture upon very scandalous practices, we may be allowed to ask, whether they (whose Communion and Constitution they have deserted, or they, who have made them mad by oppression) are most to be blamed; and though

we should acknowledge them to be of our Communion, (which *we openly* disown) yet to blame a whole Church, for the faults of one or two *ignorant and silly* Criminals, is neither fair nor allowable, since it would overthrow all Churches upon Earth, as well as that which is now most violently opposed; and the *Presbyterians* of *Scotland* have as little reason to glory in such accusations as any company of Men that ever got together, either by *law, accident, or combination*; if they were made to answer for the faults of many among them, both *Preachers* and *ruling Elders*, I suppose the General Assembly would be reduced to a small number: Therefore I would advise our *Presbyterian* Accusers to use those Arguments *warily* and *sparingly*, which may be easily extorted. We leave Mrs. *M—at*, and *N. and K.* to their own Discipline and Communion. Such Birds of Darkness, who in this time of the publick calamity of the Church decline the Authority of our Ecclesiastick Governours, are none of ours, and they may dispose of *them* as they see convenient; they are *Presbyterians* from their Infancy; and though, by hiding their natural colour, they imposed upon our Superiors for a while, since now their behaviour is neither agreeable to their Duty nor Obedience, we are not to be charged with their faults, no more than we ought to be reproached with their names.

Our Bishops will suffer no such disorderly practices in any of their Communion; and though they cannot now meet openly and freely for the exercise of Ecclesiastical Discipline, yet their Power is still the same, duely communicated to them in the Methods of the Catholick Church, and they will make use of it, by God's assistance, for the discouragement of all wickedness and disorder, and for the edification of the Church.

The seventh Paragraph begs, *that the vacant stipends may*

may be effectually applied for pious uses, and that those vacancies, that are on the North side of Tay, may be applied for the defraying of their charges, who are, from time to time, sent to the North for supplying of the same. This period of their Petition is very dark, yet when we consider the present practices and designs of the *Presbyterians*, their intentions are evident enough: First, they seem to insinuate, that the *vacant stipends* on the South side of Tay should be applied to *pious uses*, and that *those* on the North side of Tay should be bestowed on their *Emissaries*, who are employed, from time to time, to *proselyte* the People to *Presbytery*: Where the Reader may easily observe, that their care and zeal to propagate the Party is much more strong and vigorous than their designs for *piety* and *charity*. The Churches in the South are planted already, and so there are but few *vacancies*. There are many of the Clergy in the North dead since the Revolution, and they who Preach in those Churches are considered by them as *Intruders*, because, forsooth, they want the formality of a *Presbyterian Induction*. By this means they reckon, that the *vacant stipends*, in the North, must needs turn to a far greater account than *those* in the South; the last they allow (which in a manner are none at all) for the uses of *Piety* and *Charity*; the first they would employ to strengthen their Party, and to expel those of the *Episcopal Clergy*, who Preach to the People in the North. Thus *Presbytery* is still true to it-self and its own Principles; but one may modestly say, that the Government. for its own honour (and to prevent many scandalous disorders) would do well and Christianly, if, in the disposal of *those vacant stipends*, they had some regard to the *crying necessities* of some hundreds of Families, who were *violently* driven from their Livings and *legal Possessions*, without any shadow of Justice.

Justice or Humanity; and the rather that many of the Clergy, who have been thus treated, know not where to lay their Heads. We expect that the Government will consider *such*, whose present Miseries are a reproach to the Nation.

And we wish with all our hearts, that the *Presbyterians* would take more manly and reasonable Methods to convince us, if we are in an error, than such clamorous Libels can be. I hope now that they are in possession of what they longed for, they will be so far reclaimed from their former bitterness and malice, as to reason matters more calmly and deliberately. We have these seven years last past been lashed with their scandalous stories, bitter invectives, and dissingenuous misrepresentations; but now that they are uppermost, and have all of us under their feet, we expect, from their generosity, they will satisfy the Nation, by some *solid and plain* proof of the *Divine Right of Presbytery*, that the Mouths of such may be stopped, who say, it is but a *new and popular* fancy; and certainly they are in honour obliged to put to silence those, who accuse them of the boldest flights of *Erastianism* that ever were known amongst Christians. When they make use of those Weapons that are most likely to prevail with us, as we are *Men and Christians*, we ought then to treat them with all civility, and either go over entirely to their Party, or give the World a *reasonable* account why we *stand out* *separate* ground.

F I N I S.

